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The Unitarian Advance

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IS DEMOCRACY a failure? The question is not ultimately a political, but a religious one. Old Calvinism laid firm foundation for an absolute skepticism in this regard. Human nature being inherently depraved and all souls by heredity given to evil rather than good, of course the rule of the majority must inevitably be vicious and prone to devilishness. It is a singular inconsistency of history that the Puritans who most grimly believed in Calvinism, came earliest to a faith in virtual democracy. But it was a democracy of the elect with them, so far as possible, with the influence of the parish parson very much in evidence in State affairs. Church membership is no longer a prerequisite for suffrage in the American commonwealth, and the primal leadership in the State is no longer ecclesiastical. What then becomes of democracy?

———o———

BY modern theory the people are fit to rule only on the supposition that on the whole the majority of men prefer righteousness to iniquity and are more given to sanity than to folly. That is good Unitarian doctrine, but some Unitarians, we fear, hold it with mental reservations. And their reservations are chiefly that if only properly educated and well-bred men, of Anglo-Saxon antecedants and (let us say) liberal religious principles did the voting democracy would be all right. It is the underbred and the godless elements in society that make the mischief: specifically it is the inroads of ignorant foreigners that endanger the State. Democracy would be all right, were it not for "the people."

———o———

YET thoughtful students of politics know that it is not the ignorant and godless voter that makes the mischief in American State affairs. It is only by second remove even, that the chief evil lies with the corrupt party boss and "commercial" machine man. Primarily the reason why the only alternative for what respectable voters in New York did not like a year ago, was Tammany Hall, is the way that voters who are not foreign and who are not ignorant, and who go to church as a rule pretty regularly, behave themselves on election day. The reason why the State of Pennsylvania is called "contented and corrupt" lies not with the ignorant people in that State, but with the respectable people in that State. And the reason is a religious one:—it is that good men are only beginning to learn how to take the logic of their conscience into public affairs, to front sternly the exactions of personal responsibility in public affairs, and to find the exercise of their votes a function not of expediency but of religious consecration. The one thing that can save the democracy of America from its own undoing is the Religion of Democracy:—and that at heart is a very simple thing. It isn't Republicanism, and it isn't Democracy, and it isn't Socialism:—it is conscience, alert not to evade its own personal sense of responsibility as to the ethical (i. e. more than political) issue involved in every exercise of the franchise. It concerns the man whose vote not only cannot be purchased, but cannot be frittered away—and is never forgotten. "The Devil" said the old divine " is busy three hundred and sixty-five days in the year." So is Tammany Hall—and so ought to be every worker for intelligent onslaught against the Devil and his sort in American statescraft.

———o———

A METAPHOR is a very efficient and convenient beast of burden in the traffic of thought to carry significant ideas with quick despatch to the minds of those not reached by prosaic statement. But like other beasts of burden a Metaphor may sometimes run astray and deliver the goods at the wrong door, or spill them ignominously along the by-

paths of barren futility. For instance:—there is that very significant metaphor used to convey a very wholesome truth about sanity in reform. *"More light and less heat"* we urge sagaciously when hot-headed radicals flame in revolutionary zeal. Sure enough; it is not the rash fires of passion nor the fever-heat of partizanship in propaganda that are to save the world, and never was there so much need in the world as today for those who would make things better to turn from the rage of inflammatory rhetoric, to follow with patient fidelity the light of searching reason, and quicken vision to a sober austerity of truth-seeking, that facts be mastered and real conditions veritably understood. In the vital social problems which now disturb our times there is need of very much more light on every hand; and no honest minister of the church of truth is properly "on his job" who is not seeking with persistent energy for *enlightenment,* even more than he is seeking zeal, in the issues involved.

———o———

BUT as nature arranges things, light does not often come without heat; the two manifestations of energy have a significantly close relationship from which, under normal conditions, they are not wisely divorced. Moreover, while light performs a very valuable function in enabling things to be seen, it is the *heat* factor in physics that *does things*—that produces energy for accomplishment, that has dynamic value. And while considerable more knowledge and vision are required amongst men to illumine the pathway of progress, the essential need in progress, after all, is that *things be done,* and not simply that things be better understood; and the sole reason for having things better understood, is that better things be done for human advancement.

———o———

BUT the final fact about it is that men will never concern themselves with any eager quest for light on any way of reform, until some heat of strong and surging feeling impells them. The reason why so many things are wrong in human conditions today, is that the majority of people do not realize that they are wrong at all. They are "in the dark" as to gross evils that persist and are comfortably taken for granted; and they are very much "in the dark" as to the possibility of making these things better. They need more light. Of course. But—will they ever come to realize that they need more light,—will they ever become bestirred to an avidity to seek more light,—will they ever attain to any awakening consciousness that there is any more light to be had,—until the glow of some kindling enthusiasm or the flame of some stirring indignation arouses them to a realization of how tremendously necessary it is that there be "more light?"

———o———

THE WHOLE philosophy of reform agitation lies just here. The world always accepts the thing that is as the thing that must and ought to be, as a matter of course—until somebody gets hot about it. There comes the prophet of kindling indignation; there comes the zealot with flaming enthusiasm; there comes the disagreeable reformer who makes a nuisance of himself in good society through his disturbing heat of denunciatory protest. Then people call for "more light and less heat." Which means that they begin to pay attention; which means that they are forced to discover facts they did not know before; which means that they too catch flame of a new indignation and a new enthusiasm for making wrong things right; which means, at last, that they and other men, under the stress of indignation enlightened by a now dynamic reason, devise the methods by which the wrong things are made right, and so the final progress scores. This program of reform has never been reversed, and probably never will be. The "more light" never comes unless the "heat" comes first. It is folly to cry out against the mischief of the reformer who denounces the evils that are, before he can program the coming of the better things that ought to be. That is never the logic of progress. First, *always,* the flame of outraged sense of justice; first, *always,* the fire of protest against the bad thing that is, and only after the kindling of the flame, the illumination of the light

that searches out the path of saving progress. And who has right to complain if in the economy of progress the prophet who kindles the flame proves not to be the leader who directs the light. He is a tremendously important factor in the progress, none the less.

And woe to him who uses the cry of *"more light and less heat"* to quench the ardor of any soul of really prophetic passion, and to excuse his own soul's indolence for abiding in its greater darkness!

———o———

EVERY Unitarian church in the land receives from the community in which it stands what is virtually an appropriation of public money. Of course this appropriation takes form of the remission of taxes, and is bestowed indescriminately on the churches of all denominations; but our responsibility is precisely in proportion to the gifts we receive, just as though ours were the only churches receiving. Into the economic ethics of this remission of taxes on church property we do not propose to enter, though we have convictions. The theory is that every church, (and so each Unitarian church of ours) gives back to the community a certain increment of public advantage which is worth what the taxes represent; and our quickest solution of the problem of ethics involved is to see to it, up to the measure of our possibility, that our churches do give back their fair equivalent in honest public service.

———o———

HOW are we doing this? Is one religious service a week, devoted chiefly to the hearing of a rather impromptu and sparcely practical discussion of an innocuously "spiritual" or ethical theme, by a congregation of less than fifty people (shall we say), the majority of them non-voters; together with a microscopic dilution of moral instruction conveyed through a hap-hazard program of study about the history, mythology, and social custom of an ancient people who lived in Asia, administered once a week in three quarters of an hour to a small group of reluctant pupils in what is called a "Sunday-school"—is this an adequate fulfillment of this obligation to the community for its financial subsidy? Yet have we not a few churches (at least) whose public performance practically amounts to only this? Of course there are indirect values to the community coming from every church that stands for righteousness and truth which cannot be estimated in terms of the direct manifestation of activity; yet we believe that our question has approximate pertinacy. How much of a factor, after all, in community well-being, is an average Unitarian church, with its one little service, and its one average sermon, and its one meagre Sunday-school session?

———o———

OF course the story is a fine one, even on this basis, in more cases than one. The church has its share in local philanthropies. The church's minister is an active worker for civic bettement sustained in the community by the salary which the church pays; and prominent in every good cause in the community are the leadership and generous contributions of good men and women whom the influence of the Unitarian church helps to make good—and generous. So far, so good! And yet we wonder, sometimes, whether our churches pay enough attention to the "equation of efficiency," or make estimate of the proportion of product to expenditure. Very easily do we accept a tradition of conventionalized incapacity. With stubborn respectability do we cling to fetters of "dignity" and timorous regard as to what "other people will think." Above all people in the world are church workers hobbled by concern as to what is "the correct thing."

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YET why? The only "correct thing" for a church to do is to make good. The only "dignity" which a church of God has to maintain is the dignity of all-conquering self-respect in having achieved a divine task in generous proportions of success. The only thing that our people ought to want "other people to think" is that we so much believe in what we stand for that we are determined to have the thing we stand for score triumphantly in the course of progress. To have no

other way of doing things than "the way it has always been done" is a confession of impotency for a church professing to be busy about doing something new.

WE HAVE in mind a certain church that veritably "pays back" for the taxes remitted by its community, and gives fair return, as well, for the investment of its own supporters in their church enterprise. It is a busy church. It has more than one service in the week, and they are not all of conventionally religious type. Its congregations are not microscopic; its Sunday-school is a glory; it has corporate membership in a half score of noble causes—National Peace Society, Child-Labor Commission, Equal Suffrage League, Anti-Tuberculosis Association and the like. Its minister is an alertly active and largely respected factor in every community good cause; the church pays him an honorably adequate salary, repeatedly augmented within a few years; the people who do things in that community have large representation in its church membership, and large numbers of the townspeople identified with other churches frequently gather in its place of worship to hear speakers of nation-wide reputation discuss issues having world-wide significance. Yet this church stands in a hardly more than average community of its size, and its success is due to hardly more than what ought to be an average capacity to deal with the problem of "efficiency" in a business-like way. But the point which we wish to make is that the "methods of efficiency" pursued by this church were, in every detail, at first, pronounced by worthy people to be undignified, unchurchly, "not our sort of thing,"—provocative of acutest worry as to "what other people will think." What other people think about that church now is beyond question. *It has made good.* It enjoys the self-respect of widely respected efficiency. It has the dignity of a community-honored achievement. It must build a new church building very soon to meet its increase of congregations—and it never has an annual deficit to worry about!

THE NEW YORK LEAGUE OF UNITARIAN WOMEN.

FOR twenty-five years this organization has done its work; fulfilled its mission; been its own excuse for being; and now realizes itself that its peculiar characteristics are such that, in order to meet the demands made upon it, it must extend to its friends and supporters an opportunity to prove their loyalty and appreciation.

Mrs. Theodore Williams, the first president of the League, may have had her vision of the future, when, in the beginning, she conceived the idea that to bring Unitarian women together from different Alliances would tend to widen the scope of individual and church work and also broaden the field of usefulness for women *as* women.

Mrs. Williams has lived to see the splendid outcome of her first efforts. Rapidly the League grew. It soon took on dignified proportions. It was, after a few years, a very considerable power in Unitarian work and it has been this always. It is today the storehouse of energy from which the Alliances draw their strength, it is the *mother* of Unitarianism in the Middle States and Canada.

The Unitarian Association, in a strong, fatherly way, sets little societies on their feet, encourages them bravely, but to the League these small groups of earnest people bring their troubles and look for mothering.

Ministers have grown to realize the peculiar position of this body of women; they turn to it for comfort and the understanding of the *minor* things for which women are so well fitted.

But with the outward growth and power has come an inward conviction on the part of the League, that its work, largely feminine in nature, is very important and must be preserved and sent forth as woman's work. It must not be lost sight of in the general Unitarianism; for the woman-touch is one, if not the greatest, asset it has for high service.

With all this in view the League has planned a fitting celebration and new consecration to mark the twenty-fifth birthday of its life. On March the 25th it is

going to give a big dinner at the Hotel Astor.

Once in a quarter of a century, men and women can afford to make an effort in this social way. They can, without a twinge of conscience, put on their fine linen and go up merrily to the feast. The unusual occurrence will not take their appetite away for simple fare and the workaday garb. It will be but a passing token of respect for the social feature that must always be part of any healthy movement formed by men or women.

But this League dinner is only one feature of the celebration. With definite ideals in view this body of women ask that a sum of $2,500 be subscribed as a loving testimony to prove the faith and allegiance of churches, Alliances and friends. With this sum at its command the League proposes to launch a Propaganda for the spread of Unitarian ideas. A systematic campaign of advertising in prominent New York and Brooklyn papers and magazines has been outlined. The misunderstanding and misrepresentation of our faith are to be attacked energetically. People, who may know in no other way, are to be confronted by facts concerning our belief and ideals.

Then, too, to further this campaign it is planned to establish a representative at the New York Headquarters who will, by her training and enthusiasm, advance Unitarianism in various ways. This woman will assist the secretary, receive and welcome friends and strangers and make the headquarters an important centre of service.

This League plan has been heartily endorsed by the Board of Directors of the Middle States Conference and of the New York Unitarian Club.

The $2,500 hoped for should, in a sense, be a gift of consecration and love. It should come, in large and small gifts from members who have learned the lessons the League has taught, from churches that have benefited by the League's generosity; from Alliances that have got inspiration from the mother body and from friends who believe in the League's work and desire to aid it in its hope for a wider field in which to labor lovingly and in woman-wise.

Three hundred dollars of this proposed sum is to go yearly, for three years, toward the salary of the Alliance woman to be placed at Headquarters. The remainder is to be devoted to the best possible kind of up-to-date advertising and to the extension of Alliance work under the directions of the League Board.

As, in the past, the League has responded lovingly and promptly to the demands made upon it, so it now, with an optimism born of our faith and its past record, looks for success in its hope for means of enlarged service in the world's work. Help us women to prove ourselves. Show us that you believe in us; believe that there is a distinct need for woman's work, done in woman's way, in our Unitarianism.

HARRIET T. COMSTOCK.

THE RESPONSIBILITIES OF THE UNITARIAN LAITY.

BY WALTER C. GOLD,
of Philadelphia, Pa.

THAT Trinitarianism is on the decline is unquestionably evident to the unbiased observer. It is dying because intelligent men and women will no longer subscribe to its ancient creeds and its repulsive doctrines, especially to those relating to vicarious atonement and eternal punishment. The Unitarian Church and science have been potent factors in the decay of Trinitarianism! The position of our Church is now such that at the threshold of the year "1912" we are fully warranted and justified, I believe, in looking ourselves over, as it were, in order that we may ascertain how we may continue as leaders and exemplars in the Christian faith. As we review Unitarianism, it seems that at no time in the history of our denomination are the responsibilities of the Unitarian layman as great as now. In the rapid evolution of thought, which is affecting the Protestant branch of Trinitarianism, is it not especially essential that we realize our responsibilities as laymen, standing shoulder to shoulder in the vanguard of the progressive Christian Army? Since I left the Presbyterian Church, seven years ago, a tremend-

ous change has been effected in the attitude of the Protestant churches toward Unitarians. Let me go back but a few years, and quote from a sermon preached by Dr. Joseph Krauskopf, of Philadelphia, and printed in one of our daily papers. His theme was, "If Jesus were to attend church in Philadelphia?" He said in part: "In one church He hears the Unitarian denomination, admitted to be composed of God-fearing and righteously living men and women, roundly abused, denied Christian fellowship here and salvation hereafter, denied the right to the name Christian, because, while they conscientiously endeavor to live in accordance with His monotheistic and moral teachings, they refuse to subscribe to the myths and miracles and fictions which heathen hands fastened upon Him after His death." Let me cite another instance: In 1905, there was held in this city a congress, composed of members from various denominations in the Protestant Church, and a prominent divine was asked, "Will the Unitarians and Universalists be invited to attend?" "No," was the emphatic reply. Yet, we have been invited to unite in the "Men and Religion Movement," and we are no longer criticised as before!

Our Church is in the limelight at this time as never before in its history. The eyes of the orthodox are upon us, scrutinizing the adherents of our faith—the laymen. And it behooves us to be thoroughly conscious of our status as liberal Christians. Well may we interrogate ourselves as follows:

First: Are we faithful in our church attendance? Does "Sunday Rain" prevent us from attending church upon Sunday morning? I believe that a large congregation enthuses a minister in just the same proportion as a business man when business is booming. We owe it to the church, as well as ourselves, that we be present rain or shine. "Sunday Rain" or "Beautiful Snow" have no terrors for the devoted Unitarian! Some Unitarians seem to think that because they support the church, financially, that their responsibility then ceases; the successful church *must have,* too, the *presence* of the contributors!

Second: Are we enthusiastic regarding the principles of our church? Coming out of Trinitarianism, I can personally and enthusiastically testify that we possess the strongest platform of any church, anywhere, and we are justified, therefore, in exhibiting our enthusiasm upon every merited occasion, for what we are experiencing and enjoying today is that which our forbears in the Unitarian Church labored for, struggled for and suffered even death for! Blessed be their hallowed memory! When we grow lukewarm, let us indulge in a retrospect, and as we remember those Unitarian martyrs, gain new courage in our church life.

Third: Are we as sociable as we should be? Sociability is one of the *fortes* of the orthodox churches; it cannot be denied that Unitarians are materially lacking in this respect. Human nature craves the friendly hand, and if our members do not freely intermingle and welcome the stranger, it seriously affects the church atmosphere.

Fourth: Do we deport ourselves in social, political and business life as becomes a good Unitarian? Here is where our fellows scrutinize us most carefully, and if we do carry our professions into our everyday lives, then will our orthodox friends judge us favorably, and be impressed with our sincerity.

In the radical change, which is permeating the Protestant churches, it is clearly apparent that Trinitarianism is decaying. The adherents of those churches will not come to us, but the principles of Unitarianism are being, and will be continued to be absorbed by them; and so they will be Unitarian in fact, if not in name!

During this year, "1912," may we realize, as never before, how fortunate we are in our connection with our liberal church, and how essential it is that we individually appreciate our responsibilities, and endeavor to keep our Church in the very front rank of reasonable Christianity. Battles are won, not by the commander, but by the rank and file, without which the leader's plans are naught; so, too, if the Unitarian Church is to continue its glorious record, it must be borne forward upon the shoulders of its laity.

The Practical Use of Religion

By H. Bodell Smith.

Editor of The Unitarian Monthly, Manchester, Eng.

RELIGION is the most practical thing in the world. It is the only practical thing in the world.

Religion is not merely a visionary matter in the clouds, an imaginary ideal beyond our reach; it is not concerned mostly with public worship one day in the week, or with a world beyond the grave. It is down here in the depths as much as up there on the heights; it is in the labouring man's toil as much as in the parson's sermon; it is here and now as well as for the future world to which we tend.

Religion has been defined in many ways. It has been differentiated as Natural and Revealed Religion. It has been considered as separate and distinct from morality. We have been told that it belongs to the sphere of sacred concerns. Many false and unwise things have been said and taught about Religion.

The man in the street has been told that what he needs is, that he should "get religion." By that he understands that he is required to flee from the wrath to come, that if only he will "believe" he will be "saved." Saved from what? From an eternal hell. By getting religion, he will secure a passport into the bliss of heaven after death, and therefore an escape from everlasting torments.

But somehow the man in the street does not see it. He holds aloof from all the "religious" shops, and from the professors and purveyors of "religion." There must be reasons. Why should he and so many of his kind avoid the churches?

"Time enough to trouble about religion when we get tottering and old. Wait till we are going to die, then we'll think about it." That represents the kind of sentiment about religion that is in the minds of many non-church-going people. "I don't know anything of heaven in a world beyond the grave, but I know we need more of a heaven here in this world; whatever kind of hell there may be for anybody after death I know there is too much hell around us here. What is religion going to do to save us from torment here? What use is religion in the struggle for existence? Here we are thousands of us, nay, millions,—struggling for bread, afraid of being out of work and being starved to death, fighting to keep body and soul together, poverty or the fear of poverty always staring us in the face; what does another world matter to us? We've more than we can do to get along in this. Religion's no good to us. It doesn't give us a better chance to live. It does not put bread into our mouths. You religious people sing,—

'There is a happy land
Far, far away,'—

What's the use of that to us who need a happy land here?"—which is just the way many people talk.

And no wonder. Why should they trouble about religion if it is of no practical use to them? And much that is called "Religion" is of that kind,—which has nothing to do with business, is not concerned with such worldly matters as work and wages, will not touch politics, and considers that the problem of poverty has no connection with "salvation."

Two men were in a railway train. They were utter strangers to each other. One, the elder, suddenly exclaimed to the other:

"An awful pity about this strike, isn't it?"

"What strike it that?"

"Oh, men have struck work to get more wages. Working-men are too selfish. They are always wanting more and are never satisfied."

"I am afraid there is too much selfishness everywhere. All trade and business appear to be done on selfish principles. And selfishness is just as wrong in business people as it is in what you call the working men."

"Well, I suppose it is. But how can it be anything different?"

"If selfishness is wrong it should be replaced with something better."

"Something better?" asks the elderly man, "how can that be?"

"What is wanted is, that we should put more religion into our business, into our trade and industry."

"What! Religion and business: why what have they to do with each other? Religion and business are two separate things."

"The more's the pity. I believe we ought to apply our religion to everything."

"Nonsense! How is it possible?"

"I'm surprised at you. You evidently attend some place of worship. You wear a parson's hat, and I'll be bound you do a little preaching, for you have the look of a local preacher the way you dress. Now if you go to church on the Sunday you know that everybody is urged to 'love one another,' to love thy neighbor as thyself,' to 'do unto others as you would that they should do unto you.' Why cannot we practice this in business? If we were to love our neighbors as ourselves in business and carry out the Golden Rule, that would be putting our religion into it, and there would no longer be any need for strikes."

"Well," said the elderly man rising as the train slackened at a station on the way, "I have never heard such talk in my life. The very idea of putting religion into business,"—and at that he burst out laughing as if the notion were the most ridiculous thing imaginable.

The train stopped. He got out and when out of the carriage he closed the door and putting his head through the open window of it, he laughed again: "Ha, ha, ha! To think of it—putting religion into business. What next I wonder?"

Ah! What next? Just this: Jesus said: "Seek first the kingdom of God and his righteousness and all these things shall be added unto you." All what things? Food and raiment, and all material necessities of life. Seek *first* after that, and what?—No more poverty, no more starvation.

When everybody seeks first to let God's way be tried in everything,—seeks first to do what is right to everybody else,—seeks first to care for his neighbour so that all learn to care for each other, to protect and safeguard each other,—then indeed food and raiment and all other things needful will come to everybody as naturally as the air we breathe, and as impartially as the sun which shines on all alike.

For religion is just that: seeking God's way first, seeking righteousness in all things. Religion is right relations between man and man and through that between man and God. Seeking first to do right in trade, industry, business, will solve all problems of work and wages and settle them rightly.

It is for lack of religion in business, in industry, in politics, and government, that matters are in such a state of disorder, and that there is so much antagonism and strife. Religion applied to human affairs is the only thing that can put things right. Therefore it is the most practical thing in the world.

Every step in human improvement, every reform, every march of progress, has only been improvement because it has been an increased extension of righteousness, in other words a larger application of religion. Religion is justice, and every increase of human liberty or equality, or fraternity, has been a larger extension of justice, a further application of religion, a seeking after the doing of more of the righteousness of God between man and man.

What is the practical use of this religion? Ask the wounded man who is rescued by the good Samaritan. Ask the mother whose child has been saved from a house on fire by a hero who risked his life to do it. Ask a destitute man who has been fed by one nearly as poor as himself. Ask these what is the practical use of doing to others as we would that they should do to us—for that is religion, and they will agree that no good thing can be done without it, and that it is the only practical thing in the world.

———o———

Rev. A. L. Nickerson, minister of the church in Plainfield, N. J., has resigned his pastorate to take effect June 1st.

Intellectualism in Religion

By James G. Townsend, D. D.

INTELLECTUALISM in religion is very generally discredited; it is thought to end in mere negation. Of course, there is what Prof. James called a "vicious intellectualism." For example, John Calvin and Johnathan Edwards used their great intellectual power in devising systems of theology as capricious as Orcagna's fresco at Pisa; those elaborate "temple-like" structures rest on the most fantastic assumptions.

Because of this "vicious" tendency, this quest of the "absolute," it is fashionable to humiliate the intellect, and there is becoming a passionate and exaggerated adoration of the intuitions and feelings in religion. One distinguished writer has recently said that we will find our "theology of the future," that is, our philosophy of life "in our poets and hymn writers."

It seems to me that this fashion of separating truth into that which is and is not divine, and, of saying that truth does not come by patient search is far more vicious than intellectualism in religion. And do we find our truest conceptions in our poets? For example take Wordsworth and Shelley from whose "lips drop eloquence." Wordsworth was deeply religious, and Shelley's musical sentences, one repeats so often they give a kind of pain. Wordsworth thought it "better than wealth or ease to have seen the white presences among the hills and heard the voices of the immortal gods"; and Shelley avers that the divinest feeling of the heart is "the love of the moth for the star, the longing for something afar from the sphere of our sorrow." Wordsworth and Shelley feed our religious aspirations, but do they add anything to our "theology?" Wordsworth taught that the tiny flower which casts its "shadow on the stone" had consciousness, is capable of sympathetic communion with man, that old dream of the *anima mundi,* and also the notion, like Plato, of an earlier state of existence. But do we not ask of all these beliefs, Are they true?

I am well aware of the change that distinguishes modern thought, the displacement of the "absolute" for the "relative" spirit. That nothing can be rightly known except relatively and in its relations does not imply that we may not have a definite answer in the great questions of religion. It is not the vision, the dream, the vague theory of the singer or the saint that will satisfy the philosophic instinct in our modern minds. We turn from the melody of a Wordsworth or a Shelley to one such as Goethe to whom every honor of life, every experience, every manifestation of the world of form, color, and feeling brought a revelation of knowledge. Goethe in chaste language in his "Confessions of a Fair Saint" has given us an immortal contribution, because he used his great intellect in the revelation of a real religious experience. For it is by a constant clearing of the organs of observation, by research, and analysis, by induction and comparison that we discover truth even in religion.

A well known thinker recently asked: What contribution to theology or religion have men of science ever made? Did not Darwin contribute the idea of evolution, a truth which has been embodied in the theology of all the leading ministers of our churches, and which has saved Christianity from intellectual bankruptcy? As Prof. W. H. Carruth of the University of Kansas sings:

"A fire mist and a planet,
A crystal and a cell,
A jelly-fish and a saurian,
And caves where cave-men dwell;
Then a sense of law and beauty,
And a face turned from the clod,
Some call it Evolution
And others call it God."

Man is a religious being, but he is also inevitably a theologian or a philosopher. Shakespeare puts with his supreme art in "Measure for Measure" questions that penetrate the awful mystery of life and death upon the lips of a gilded, silly youth. And today on the street corners

you may hear common men discussing those ultimate problems once thought to be exclusively the province of the philosopher. And surely these are the supreme questions in religion: Is the world in the process of making or is it ready-made, the consummation of an "eternal" plan? Is there in the universe a trans-empirical Reality, corresponding with the God of the common people? Is there a real answer to prayer? Does the individual soul live across the "abyss" and find its opportunity on the other side? And in this scheme of things is all moving to a *good* end?

And that nothing can be rightly known except relatively, and in its relations, does not imply that we should not seek a definite answer to these real questions. While the influence of the sciences of observation has given us the idea of the "relative," it has also taught us the necessity of definiteness, exactitude in all our thinking, and especially in religion. In the highest and lowliest thought, the one indispensable beauty is—truth, the *vraie verite*. The Divine Comedy, Lycidas, Measure for Measure, Les Miserables, the Thirteenth of First Corinthians are "great art," but would they have been great art, if they had not been the outgrowth of those truths which constitute the wealth of the world? And, as I have often said, it is *imperative* that we have "general" ideas, a theory of the universe, and there is an intimate connection between such theory and our moral and physical being, our happiness or our misery. The poets, the saints, the musicians, the dramatists may make for us "great art," may put our ideas into melodious form, but those ideas will first come as the fruit of intellectual toil.

There is no true preacher who is not also a philosopher, a teacher, enlarging even a little way the horizon of knowledge. He must of course touch the heart, but it is great thoughts which produce the great emotions. He must pursue those methods of toilsome study and investigation which in the long run lead to truth. But, alas as Goethe says: "To act is easy; to think is difficult."

A STAINED-GLASS WINDOW.

From a sermon by Dr. Robert Collyer, entitled *"Where the Light Dwelleth."*

THE morn was raw and cold,
With misty rain. Behold,
Looming above, in heavy outline dim,
The minster, old and gray. No chant or hymn
I heard, and all within was dark. And dull
The window showed; of tangled lines as full
As tapestry reversed. No meaning there
Could I discern; but in the framework near

Some carven stone I saw,
And stood—in reverent awe.
Such exquisite design! so finely wrought!
I marked each perfect curve; then, full of thought,
Passed through the open door.

And all was changed. The window now was seen
Transformed with noble beauty. Light serene
Shone from behind, revealed the whole intent:
Revealed the artist's skill, and all he meant.
But yet, the morning mists pervaded all,
And heavy shadows lingered on the wall.
And so I went away.

At noonday I returned: and from the street
The window still seemed crude and incomplete.
Though brilliant sun poured purest rays around,
All blurred the figures were, on murky ground.

Again I entered at the sacred door,
And long I gazed! What was transformed before
Was now transfigured in a wealth of light.
Angels, apostles, saints in glory bright,
Beamed from that window with a heavenly grace,
And filled with mystic peace the hallowed place.

I thought how oft the mind of man
Is saddened, when he tries to scan
Life's meaning: and because he views
All from without, its varying hues
Are vague, and blurred, and dim
With shadows, dark and grim.
But when towards the sun he turns
A heaven of beauty he discerns.

Then, all is changed to clear design,
Wrought by the Master-hand Divine;
And pain, and grief, and lone distress
Appear as angels sent to bless.
Through sorrow's cloud he sees the blue,
And Faith and Love his strength renew.
He trusts in God: and hopes, at last,
To face the Light, when Death is past.

H. J. D.

The writer of this poem sent it to Dr. Collyer, from whom she received the following charming and characteristic letter in reply:—

DEAR LASSIE,—For that you are. I want to tell you what a little maid in our home used to ask for "a *truly* story." Nine years ago I preached the sermon of "Where the Light Dwelleth," and then laid it away with a heap more. Some days ago our minister said: Will you take the sermon on Sunday? I am *so* tired. And I said I will. Then I wondered what sermon I would take, and thought that would be a safe one to preach after nine years: preached it yester morning, came home feeling I had done "no that bad," as the Scotch say; came into my den where the morning mail lay, opened the first that touched my hand, this from you; read your sweet message and poem, and that's my "truly story." My son and his wife read both, and were glad as I am over the wonder of coincidence and the song of the cathedral window, and for this we three thank you, with no doubt more to come, for we shall tell the truly story.

If ever you come to our city, our whereabouts is at the foot of this script. I wish Manchester was just over the Hudson, I would run over to see you this week. Manchester does not seem so smoke-stricken as it did two years ago last summer, when we waited for a train to Chester—it must be your letter. New York is full of soft sunshine as I write, and I guess I will go to Central Park, where I have not been to welcome my Lady of the blossoms. There is one seat I love to take and hold. With my benediction.—Indeed yours,

ROBERT COLLYER.

—*From the Inquirer (London, Eng.)*

A TRIBUTE TO ROBERT COLLYER, Lit.D., D.D.

FROM a recent after-dinner toast "Our Ministers" by Dr. S. Adolphus Knopf, at the Annual Dinner of the Friday Night Social Club of the Church of the Messiah, we are quoting the following tribute to Dr. Collyer:

"I am made supremely happy that I can, on this occasion, pay my tribute to the Emeritus Minister of the Church of the Messiah, the Rev. Dr. Robert Collyer. What shall I say of him? He certainly is beyond criticism. His preaching I love to liken to a talk of comfort, encouragement, and hope from a loving father to his children who lack that beautiful spirit of trust in God, trust in mankind, trust in the present and in the future which he has in abundance. Whenever I think of Dr. Collyer I am reminded of his favorite quotation 'God's in his heaven, all's right with the world.'

"Compared with this venerable sage, I am of course still a young man, and there is nothing I like more than when he calls me 'my son.' Yet, I have lived half a century and have met a goodly number of men and women in all walks of life but I do not remember ever to have met a man so universally beloved and honored, not only by his own people but by multitudes of people in the two great English speaking countries. He has no enemies, only friends and admirers. Whenever he is spoken of, whether by Unitarians or people of other beliefs or of no beliefs, they speak of him with affection, admiration, and veneration. His sermons are spiritual messages of peace, love, and kindness; his prayers the outpouring of a heart full of love for God and man; his benedictions come from on high; and his smile, which those who have ever seen it will never, never forget, is like the smile of a saint. May he be spared to us for many years to come and forever remain our inspiration and guide.

"And now to his grandson in the pulpit, his 'laddie,' as he affectionately calls the Rev. John Haynes Holmes. What do I want of him, our young minister? I want him to share our older minister's optimism regarding the future of mankind, the Unitarian church, and his own ministry.....I can say no more of our ministers. If we will be but as true to them as they are to us, if we will but do our duty as well as they are doing theirs, the constant prayer of Mr. Holmes that the Church of the Messiah may some day be the Cathedral of Unitarianism in New York will be answered sooner even than he has dreamed. And then, if we must have in our Cathedral the statue of a saint, we will erect one to our St. Robert, and I pray that he may be privileged to see it erected while still with us, and at its unveiling give us his fatherly blessing."

TENTH ANNIVERSARY OF THE CHURCH IN LANCASTER, PA.

TWO large congregations were present Sunday at the Church of Our Father to celebrate the tenth anniversary of the founding of the church. The choir under the direction of A. E. Urban rendered several excellent musical selections, and the services for the day were compiled especially for the occasion by Dr. Cooper, minister of the church. At the morning service, M. T. Garvin, chairman of the Board of Trustees, read a brief history of the church. Rev. William R. Lord, now of Dover, Mass., who started the movement here ten years ago, preached a powerful sermon on the importance of sinking one's personality and selfish interests in behalf of any great cause affecting the welfare of humanity. He was followed by Rev. Charles P. Wellman, of Dorchester, Mass., who was minister of the church here in 1903-4. A letter was read from Rev. Melvin Brandow, now of Sharon, Conn., who was minister of the Church of Our Father from 1905 to 1907.

At the evening service Rev. Eugene Rodman Shippen, now of Detroit, Mich., who ministered to this church in 1908-9, reviewed his two years spent in Lancaster during which time the new church building was erected and dedicated. Rev. Dr. Cooper spoke of "The New Church for This New Age," in which he set forth that social welfare as well as spiritual welfare must engage the attention of the whole Christian church of the future. People cannot be socially evil and spiritually good, so it must be the business of the church to see that social and political evil is cured in every community if the people are to be saved spiritually.

ISLES OF SHOALS MID-WINTER REUNION.

A GOOD company of "Shoalsites" gathered at the South Congregational Church in Boston, for their annual mid-winter reunion. Saturday, February 10, and had a very good time indeed. An informal reception came at noon, and at one the company all sat down to a hospitable lunch which was followed by after-dinner speeches of the usual Shoals informal sort. Rev. Alson H. Robinson of Newton Centre, acted as toastmaster. He believed in the Isles of Shoals, had had undisguised good times there; confessed to a peculiar vivid sense of the romantic value of the summer meetings, and so in most congenial humor and ready wit did the honors of the occasion in happiest fashion. The first speaker was Rev. William S. Nichols, of North Andover, who spoke of the "Spell of the Old Stone Meeting House"; Rev. Abraham Ribbany of Boston explained "What Mid-Summer Does for Religion"; Mr. Percy A. Atherton of Boston spoke of "Young Blood at the Shoals,"—representing the Young People's Religious Union; Mrs. Clara T. Guild, Dean of the Tuckerman School, (which has never been without charming representation at the Shoals) responded most gracefully for the Sunday School Institute; and Rev. Joseph H. MacCarthy of Waltham told what happened "When a Breeze from the West Meets the Ocean." During the afternoon members of the quartette who assisted so delightfully at the meeting of last summer, interspersed the speakers' parts with choice musical selections. The president of the association, Mr. Thomas H. Elliott, began everything with a glowing word of welcome, and gave assurance that arrangement had already been completed for the opening of Star Island for our meetings this summer. The details of the reunion were most efficiently arranged by a committee whose chairman was Miss Burrage of West Newton.

The Modern Church and Social Justice

Conducted by REV. JOHN HAYNES HOLMES.

Full Speed Ahead!

THAT was a startling utterance with which Homer Folks concluded his Presidential Address at the National Conference of Charities and Corrections held in Boston, last June. After a lengthy survey of "the actual accomplishment of the social workers (in their 'varied lines of work') as recorded, not in the discussions of this and similar bodies, but in the statute books of states and nations, in the acts of administrative officials, and in the work of charitable agencies," he declared, among other things, that "progress has been very uneven, almost erratic"—that "in charitable work, new methods, new ideas, new principles, however meritorious, find less prompt application than in education or business"—and that "in but few instances, at the present rate of progress, is the actual accomplishment in a comprehensive way of our constructive program in sight and within a measurable period of time," in spite of the fact that "the purposes for which we are working do not involve changes which need to come slowly." And then came the trumpet-blast—the call to arms! "The economic and social texture is tough," he said in his concluding words. "We may each, in our respective lines of social work, sound the signal 'Full speed ahead!' without fear of danger from excessive movement."

Here is a well-merited rebuke, spoken by one high in authority, to all those timid souls, who, in answer to the appeal for the swift and sure realization of ideals, assert that "we must not be in too great a hurry, we must be patient and cautious, we must move slowly!" Why in this age of rapid motion, when trains rush to Chicago in eighteen hours, when steamships cross the Atlantic in five days, when aeroplanes fly through the air with the speed of birds, when the mail service is too slow for the ordinary affairs of life and resort must be had to the telegraph and telephone, when great office buildings are constructed in a month, trans-continental railways in a year, and a Panama Canal in half a decade, when no speed is too great in manufacture, no pace too hot in business competition, no invention too revolutionary for acceptance, no change too complete in the practices of daily experience—why, I say, in such an age of epoch-making transformation as this, when the world today is no longer the world of yesterday, it should be so necessary in the field of social reform to move with such excessive caution, certainly passes comprehension. Nobody says "go slow," when it is a question of driving a road through a wilderness, or digging a shaft for a mine, or exploring a path to the North Pole. Nobody is afraid of speed when it is a question of substituting trolley for horse-cars, turbines for the ordinary shaft engines, oil for coal-furnaces in locomotives and steamships, steel frame buildings for the ordinary wall construction. As soon as the plans are drawn, the tests made, and the cost estimated, the order is given, and the change is made upon the instant. The harbor cleared, the fog lifted, and the liner headed toward the horizon, then comes the signal, "Full speed ahead!" But in the field of social reform it is different! Here, we must move at a snail's pace. The compass must constantly be consulted, the lead cast, the bearings taken, and every now and then the anchor dropped. "Half-speed" or even "headway" is the fastest that we can ever move! Such caution as this would seem to be impossible, in this age of daring vision and soaring faith. But we only have to read such an address as this of Mr. Folks to see how heavily are the brakes being laid today upon the wheels of social progress.

But, I hear somebody interrupt at this point, what you are yourself saying is the very argument which makes the policy of caution wise and necessary. Your own analysis of the situation itself refutes your contention for "full speed ahead." Here you are advocating, for example,

that, in the world of mechanics, no sudden changes are made until all the plans have been drawn, the most exacting tests made, and the cost estimated down to the very last cent. And you agree that no captain sends the "full speed" signal to his engineer, until the port is passed, the last lingering mists lifted from the water, and the pathway clear to the farthest reaches of the horizon. Grant us these conditions, and we agree with you that no speed can be too great. But when are such conditions ever encountered in the confused and complex field of social reform? Where are the plans for the new and better society which you are seeking; who has tested your suggestions for the realization of the millenium; who can estimate the cost of such revolutionary changes as the single-tax, public ownership of public resources and utilities, and especially out-and-out socialism? Or to return to the figure of the ship! Is it not true today that the good ship of reform is still harbor-bound, with no clear passage found as yet to the open sea of justice, brotherhood and peace? And, if she be really beyond the confines of the port, is it not at least true that the mists of doubt still hang heavy all about her, that violent storms are threatening in the offing, that wreckers are showing false lights on the shore, that the horizon is hidden, and the course to the open sea very far from being laid? In such a situation, is it not wise to move slowly, even to cast anchor, rather than to run the risk of driving the good ship upon the rocks, a mass of hopeless wreckage?

All this would be true, of course, if it were also true that the field of social reform were in the fearful state of confusion here depicted. But nothing of the sort is the case. It is not true that our plans are not drawn, our tests not made, and our cost not estimated. It is not true that the vessel upon which our hopes are set, is fog-bound and storm-threatened. On the contrary, the program of social reform, so far as the next steps are concerned, is clear; every plan has been drawn, every test made, and every cent's worth of expenditure foreseen. The fogs have lifted, at least to the horizon; and the good ship can go ahead "full speed" for many leagues, ere the mists will again enclose her. Said a prominent social worker of New York, in the course of an address delivered recently in my church, "The tragedy of modern social reform is this, that the road from where we are to where we ought to be—and where we must be some day—has been surveyed and laid out in every rod and foot of its way; and we have not the courage and the faith to begin our journey." A truth echoed by Mr. Folk, in his address, when he said, "Tuberculosis can be prevented, child labor forbidden, infants' lives saved, jails reformed, etc., etc., in a short time just as safely as in a long time."

Indeed so true is it that, in many cases, we are all ready to move ahead swiftly and surely, that—to be guilty of an Hibernianism—we have already reached the goal! By this I mean that in many matters, where we Americans are still shifting and shuffling, doubting and hesitating, denying and hoping, investigating and testing, afraid to move and yet knowing that we can't stand still, the very road which we have got to travel has already been safely traveled by other people, and we have no greater task than that of merely following in their footsteps. Such is the case with the conservation of forests, mines, and industrial waterways, as see Switzerland and Germany; with public ownership and operation of railroads, telegraphs, telephones, and all other public utilities, as see nearly all European countries and New Zealand; with cooperation in manufacturing and industrial enterprises, as see England, Denmark, Belgium and Scandinavia; with the taxation on land values, as in the Lloyd-George Budget in England, and recent municipal achievements in Canada; with all forms of advanced labor legislation, such as accident, sickness and unemployment insurance, old age pensions, recognition of labor unions, etc., as see countries too numerous to mention. "In a score or more of such matters as these," says Homer Folks, "we are far behind other countries supposedly less democratic, less prosperous, less progressive than our own." And yet there are those who dare to say, "Go slow"—as though

this were the sole counsel of wisdom and discretion! Poor timid souls—they tremble at the rush of the locomotive, fear to touch the telephone, and are in a veritable panic when they are driven in an automobile!

And even where we are called upon to enter upon untrodden paths, the word of caution is equally unnecessary, and the "full speed" signal equally discreet. Here is child labor, for example! Where is there any need for moving slowly in this field? We know today that all children must be freed from the shackles of industrial slavery, if this nation is to endure. We know that every boy and girl must be taken from the cotton-mill, and the glass factory, and the coal mine, and the tenement sweat-shop, and the various street trades, and put into the playground and the school and the church, if social security is not to be immediately imperilled. We know that so long as one child is earning its own and its father's bread, our humanity is a farce and our religion a mockery. We know, too, just how we are going to remove the evil, and just what weapon we are going to use to smite the iniquity! So where is the need of caution? Child labor should be as impossible in Christian America as chattel slavery—and its abolition is as easy today as tomorrow!

Take tuberculosis! Why go slow in our battle against this frightful plague? In the *Survey* for May 20, 1911, is an article by Dr. Woods Hutchinson, telling in detail just what must be done to destroy the disease root and branch, and just how much the crusade is going to cost. And a similar article, by Christopher Easton, appears in the *Survey* for August 19. Every step in the campaign (in this case confined to New York City) is outlined, and the exact expenditure from year to year estimated, with the conclusion that "the total expense for the city of New York under this plan, including interest on bonds, would come to less than fifty million dollars." Why in heaven's name delay? Why not vote the money now? Especially when a delay of a year, or even six months, means greater difficulty and larger expense in the end!

And here is the problem of the social evil! Two exhaustive investigations have recently been made into this question, one by the Chicago Vice Commission and the other by the Minneapolis Vice Commission. Both agree that the evil cannot be rooted out absolutely for many years; but both also agree that effective methods for its suppression can be taken at once. Here, in the reports of these two Commissions, are page after page of specific recommendations for the removal of specific ills, and many of them labeled, "This should be done *immediately.*" Again, why delay! Here are the plans drawn, the tests made, the cost estimated. Why not proceed to build? Here is the course marked out upon the chart, and the horizon revealed. Why not signal, "full speed ahead?"

And what is true in these regards is true also in countless others! The fact of the matter is, the man who says "go slow," and counsels us to be cautious, and reminds us that Rome wasn't built in a day, is a man who has an axe to grind! His advice to "go slow" is only a mask of his real desire that we should not go at all! He has investments which even moderate reform may weaken; he enjoys a special privilege which our suggestions will destroy; he wants the ship to remain anchored in the port, because it has to pay him harbor charges! He is perfectly content to have things continue as they are, in other words, because "it pays" him, and he doesn't care a hang that his brother is paying the price. When you meet the "go slow" man, therefore, look for his motive. If he is a millionaire, find out where his money is invested; if he is a merchant, find out what his business is; if he is a property-owner, find out what kind of tenements and saloons he permits upon his land; if he is a minister, find out what kind of people sit in his congregation. "Do it now" is as good a motto in reform as in household practice. For any counsel otherwise, "there's a reason."

Amen, therefore, to Homer Folks's challenge! "Full speed ahead" it *is* for all who believe in brotherhood, seek the Kingdom, and would "follow the Christ."

WORSHIP.

By A. E. Bartlett.

WORSHIP is the emotional recognition of nature's pervading sacredness and beneficence. This sentiment of worship is the supreme emotion of life. Of all that we do the significance in nature's purpose is devotional; we are living the spiritual life when our feelings consciously coincide with this purpose of nature.

Since the whole object of existence is the realization in nature of the perfect personality of God, all our aspirations for our own completion and ennoblement are but manifestations of nature's aspiration toward God; they are but forms of the universal thought of worship that fills and thrills and quickens every atom of creation. This yearning toward the good and beautiful is not merely for our own felicity. When we long to attain nobility, our longing is really not for our own sake, but for the sake of the Divine Idea that dwells within us and seeks in us to realize itself. Our aspiration aims only that we may honor that sacred essence, that we may not profane the spirit, that we may contribute to its realization. We all idealize ourselves because ourselves represent the divine, and we must reverence that. Why do we feel that our highest duty concerns our personal dignity? Because that dignity is the dignity of the divine informing principle, the preservation of which dignity is part of our worship. Why, at the same time, do we feel that we must deny and sacrifice ourselves? Because giving and blessing is characteristic of this opulent divine spirit; and in order to fulfill devoutly the trust imposed upon us as the spirit's representatives, we must, at whatever personal cost,—we must, even amid the rags of our temporal poverty, give and bless abundantly. We agonize the incarnate divine within us rather than shame it by misrepresenting its characteristics.

In this way all high feelings can be traced to an identity in the sentiment of worship. Even the vanity and the coarse and selfish passions of men are rudiments of the same instinct. They are the first crude, spasmodic stirrings, the first inarticulate voices of nature's aspiration. Every low instinct is but the living germ of some high passion; and all noble passions converge in the sentiment of worship. The admiration or love or reverence that we direct toward whatever is beautiful or noble is but a manifestation of our worship toward the ideal personality of God, more or less remotely approximated by all these imperfect stages in the evolution of the divine principle.

That sublime word, *God,* the supreme word of all language, we need not deny ourselves the use of, even though that word has been abused by anthropomorphic interpretations. We have, it is true, no right to employ it as a disguise for our opinions, no right to employ it for the purpose of ingratiating ourselves with those who use the word in a sense quite different from our own. With this limitation, imposed by simple morality, there is no reason why we may not employ this great word for which we can find no substitute. We need not impoverish our language and limit ourselves to awkward circumlocutions in expressing ideas that we might in an instant present luminously by breathing that one great metaphor, *God.* Why not employ that word freely and bravely, as freely and as bravely as the mathematician employs that other sublime word, *infinity?* As infinity is infinite quantity, so God is infinite being. As the mathematician speaks of infinity as a number and deals with it in his calculations, so we may speak of God as a person and make him an element in all our aspirations. As infinity transcends number, so God transcends personal limitations. As infinity includes all number, is the goal of all involutions of number, so God implies all personality, is the goal of all developments of personality. Moreover, while infinity is only quantity, God is being, which is the entity of entities. Like the mathematician, then, we can surely reckon with this infinite without vitiating our calculations.

The British and Foreign Unitarian Association has received word of the formation of a Unitarian Associaton n Bulgaria. Inquiry has also come from Turkey as to possibilities for theological training. In Denmark the preaching of Pastor Rasmussen is creating great interest; in Iceland there is an increasing movement toward liberalism.

What's in a Name?*

(By a Western Layman.)

IS our religious utopia a large size Tag-Day, on which everyone shall go about labelled "I am a Unitarian?" Is the name of a religious body of more importance than the gospel for which it stands? Looked at logically, such is the premise upon which is based the policy of some sub-committee of the A. U. A. to whom is assigned (for life or during orthodox behaviour) the work of publishing Unitarian propagandist literature. Logically, too, it is the premise of the dogmatic sects, the proselyting evangelists, the authoritarian schismatics against whom the early Unitarians reacted so wisely, and against whom we are reacting not wisely, but too well. The ladies—(somehow I assume they are ladies—ladies of culture, whose family trees spread out above and not below them on the page)—these ladies of the Orthodoxische Bostocentrische Heilige Ein-Seinigskeit Kirche have developed methods which combine with skill the disagreeably obtrusive earmarks of the extinct anthropoid missionary with all the present inertness of that unfortunate fossil. What part of the publications of the A. U. A. are for free distribution are most tractish looking tracts, usually in homeletic form; many of them written some years ago, and therefore not truly representing a kinetic faith like ours; not written primarily for publication; and all flaunting the Unitarian name upon cover and back.

In my mind's eye I see Shelves in quiet church parlors, upon which are arranged little-depleted piles of White Things. My imagination fails, however, to conjure up a picture of a howling mob suddenly denuding said Shelves, or even the familiar table at the church door. Instead, I see in my mind's eye the average college student with whom I have come in contact; brought up in a gospel-truth Sunday School but thoroughly denatured by the conscious or unconscious cynicism of his home, his companions or the press; or perchance just opening his eyes to the revolutionary dicta of science, which seem to blast his cherished hopes and make him a scoffer. To many such an one I have longed to give the Unitarian gospel of freedom and consecration. But what do I see? He looks at one of the White Things, and the fact that it is a TRACT slaps him in the face. It is white. Like a convict of an equally antiquated prison regime, it is numbered and uniformly bound. It is by a REV.—(the title is as much of the author's name as he reads). Perhaps it has a creed and lists of officers attached, with a form of bequest inside the cover. And, Great Shades of the To-Be-Avoided! it is a *Unitarian* tract! Mormon, Holy Roller, Quaker, Shaker, Dunkard, Atheist, run through his mind by well-drilled association, and "Series 6, No. 43" goes the primrose path with the speed of that symbol of accelerated gravitation, the Hot Brick. And so also, incidentally, does the man who dropt it: the young man of the intelligent type whom our churches cry out for, and wonder at as he passes by upon the other side. "We are facing a fact, not a theory."

Unless there be something seriously asquint in the vision of the sub-committee, I think these methods must be the result of a mental habit, transmitted from the days when Unitarianism in New England was a live thing, and when that form of propaganda was still the most apt to be useful. Modern publicity-press work had not yet developed. Apparently they do not realize that two-thirds of the United States, one-third of its population, and most of its destiny and opportunity are still west of the Mississippi (a river several miles from The Common), and that all the census centers, except those of "single female" and of stand-pathology, have left New England. Other churches have to a greater extent felt that times have changed and that the world has gone on and left them. They have managed to catch the last electric, and we are left asleep at the switch, holding down our franchise in a one-horse-car—with small

*This article was received before our editorial on "Our Denominational Imprint" was published, but is peculiarly *aprobos* in connection with this month's symposium on this subject. The writer is a life-long Unitarian connected with a family long identified with our faith.—THE EDITOR.

capacity, and smaller demand on it, and with but little advertising matter to interest either passengers or passers by. What we need is to wake up and walk two blocks back and get an aeroplane.

To a candid observer nothing, surely, can be more obvious than that, in this 20th century, nor Methodists nor Baptists nor United Presbyterians are going to absorb all the other sects. *Much less will they be absorbed by a small group like the Unitarians,* especially with its recent dangerous tendency toward aloof superiority and esotericism. Yet, in the world at large, never has there been, since the Reformation, so much talk and so much hope of inter-church unity. But Unitarians, although nominally standing for the principle of Unity in Diversity which church federation must involve, are in danger more than many others of betraying this principle when it comes to acting. We are, I hope, approaching a time when all churches will form a catholic "unity of the spirit in the bond of peace,"—with no sect attempting to foist its trade-mark upon the whole; with emphasis not on thinking but on doing; with a congregational and individual freedom of conversion and realignment along natural lines of cleavage and least temperamental resistance, which will tend to minimize rather than breed and magnify differences. Will the Unitarian Sect enter into such a scheme, as being largely the fruition of its own efforts and aims? Not if the Powers-that-Beacon-Street know it. But true Unitarians must be in it, and true Unitarianism brings a priceless heritage to the altar of the new Church. Unitarianism, Liberal Christianity, is always essentially a leaven—the leaven of new things. Ferments worry Orthodox Unitarians!

What care we for the name in itself? No more than did Channing himself. We should be proud of it; some of us have an affection for it because of its associations and its record (past) of achievement. But were Unitarianism personified and incarnate, its own tradition of self-sacrifice would demand of it that, were its name in the way of its purpose, it should subordinate itself to that purpose. True Unitarianism, having seen the light, would not continue to shut it from the eyes of others, but would stand aside and hold it up to light the world.

Let our literature be up-to-date—kept up to date in form and in matter; let it bear on the most urgent problems, philosophical and social, of *now;* to this end let it include selections from the writers of every creed and of no creed, who belong to the fellowship of free souls; and let us subordinate sectarian conceit to our great opportunity and destiny.

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TO A SNOWCRYSTAL ALIGHTING IN A CALM.

Crystal of dew
Pure from the blue,
Icy array of the weaving of skies;
Delicate glory,
Miracle story,
Flower of eternity fresh to our eyes!

Born of high heaven,
Glistening and graven,
Falling on earth from the Reason of God;
Fragile and tender,
Perfect in splendour,
Time cannot wilt thee nor sorrow corrode.

Nor can thy birth
Cease with our earth,
Far through immensity dawneth Design;
Thou art for ever,
Death cannot sever
Form so celestial from thought so divine.

ROLLO RUSSELL,
—*In the London Inquirer.*

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—When I find my brother is worshiping the same Christ, although not recognizing that which is to me of the very substance of my Master's life, I will seek out in that brother's creed everything that is in common and in harmony with mine. I will magnify and multiply that, and believe that as our souls shall both be guided by that light which both of us see, and at last we shall to come a truer understanding than either of us has today.—*Phillips Brooks.*

SYMPOSIUM

"OUR DENOMINATIONAL IMPRINT."

EDITOR'S NOTE:—Our last issue contained an editorial article discussing *"Our Denominational Imprint"* and suggesting that the publication departments of the American Unitarian Association and the Unitarian Sunday School Society be merged, and that instead of a specific denominational imprint, some such name as "The Channing Press" be used; following the custom of the Congregationalists' "The Pilgrim Press" and the Universalists' "The Murray Press." We have asked the members of the A. U. A. committee on publication, the directors of the Sunday School Society, several prominent workers in Post Office Mission work, and others, to contribute to a Symposium on this editorial (about twenty people in all), and have received the following replies.

REV. CHARLES F. DOLE, D. D.
Minister of the Unitarian Church at Jamaica Plain, Mass.

We who are shy of taking a denominational name are in good company; we are with Channing and Martineau. Moreover, there are new reasons today why we do not like to appear as the members of a sect. The name *Unitarian* arose out of a controversy which seemed vital to men seventy-five years ago. It interests few now. I should hardly go out of my way to discuss it. I doubt if anyone knows enough of the mysteries of existence to deny it. My own difficulty has always been, that I could not find any statement of it, which was intelligible enough to affirm or deny. Meanwhile the intellectual issues which we modernists face have become more radical. In the historical or theological sense we surely could not claim the name of Christian. Christendom has generally worshipped Jesus. We do not. Christendom has stood ready—never surely to do what Jesus bade, but to profess that it ought to obey him and to believe as gospel whatever he taught. But modernists in all churches now "pick and choose," and use their own judgment touching everything which Jesus said, or bade his disciples to do. This is not historical or theological Christianity at all. So far as we are Christians, it is because we hold to the deeper religion, that is beneath all the religions, because Jesus was a great prophet of that universal religion, and because we happen to trace our moral and spiritual traditions back to the wonderful Hebrew root from which Jesus' teaching flowered forth.

The truth is, we are at a point in the development of religious life where the old names count for very little, if anything. We desire all that is good, true, real, or helpful, from every source. We are learning slowly to appreciate vital religion under any name, and outside of names we are closer at heart with humane Roman Catholics or Jews, or with devoted lovers of men who will not even say the word God, than we are with members of our own churches whose souls have stopped growing.

Do your best with it, the name of Unitarian is awkward to explain or describe. No one can conceive that it will ever largely prevail. With noble traditions, it also carries along with it an odium of dry controversy and sluggish vitality.

Why should anyone care for a name whose use has passed? Our forbears had a great opportunity. They might have steered clear of a theological name, and taken a new name for a new movement, not merely in thought, but in social advancement. What if they had called their churches (what they ought to have been made): The Free Churches of America? What if we were able to call them so today? Or, what if we favorably let ourselves be called "Modernists," thus allying ourselves with thousands of people in all the churches of the world! What if we boldly put on our books *The Free Press?* or *The Modernist Press,* or *The New World?*

REV. JOHN W. DAY,
Minister of the Church of Messiah, St. Louis, Mo.

I have no sympathy whatever with the suggestion that our denominational publications ought to erase their imprint. Just as I have no desire to go where I would not be received if my church connection were known, so I have no desire that the teachings our churches ought to spread should spy their way into a wider notice than they can gain under their own flag. In the long run the man who tries to gain acquaintance and respect by concealing his profession and connection will forfeit what he wishes to gain. There is enough Unitarianism ashamed to own itself in other churches. Let our churches have the courage of their convictions. No, I would rather demand a pure food law requiring that every package of our goods should specify their contents and bear the brand of those who are responsible for them.

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REV. AUGUSTUS P. RECCORD,
Minister of The Church of the Unity, Springfield, Mass.

The editorial in the February issue raises several questions which do not admit of a single answer.

1. Should Sunday School literature be issued without the Sunday School Society imprint? Most assuredly. We should remove every obstacle to the widest possible use of the excellent manuals now being published.

2. Should books be issued without the Association imprint? Yes, provided there can be some acceptable substitute, such as "Channing Press," "Beacon Press," etc. I do not think, however, that the need is urgent.

3. Should the Association imprint be omitted from our missionary tracts? I think not. The purpose for which they are published is quite different from that which prompts the publication of books or of Sunday School text books. One who reads a tract which runs counter to his preconceived notions and startles him into a new line of thought has a right to know the author of the tract and the religious movement which it represents. Otherwise its special missionary value is greatly lessened. The ministers who "run the blue pencil through the 'Rev.' before their names" may be safely left to remove the outer cover from the tract. They will then have a pamphlet similar to those published by other organizations, with no sign of its authorship or the source of its publication. Such men are too few in number to determine our Association policy.

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MR. CHARLES A. MURDOCK,
Editor of "The Pacific Unitarian," San Francisco, Cal.

You ask my views on dropping the denominational imprint, and I am glad to bear testimony to my loyalty to the word "Unitarian." I admit the possible immediate gain by withdrawing a name that still suffers reproach. A concession to prejudice may be justifiable, and sometimes it is worth while, but it seems to me the presumption is against it. I fail to accept your conclusion that standing by the denominational flag is "practically as much as to say that we care more to advance the prestige of our name than to promulgate our ideas." We are Unitarians. Our fathers have borne contumely with the name, and have suffered uncomplainingly derision and disdain. It stands for a distinction which we believe to be vital and worth staying by. We are not ashamed of the name, and we are not called upon to appear to be. It signifies an attribute toward life and thought and truth that with all modesty we believe is more worthy than that entertained by those who through misapprehension or prejudice think of it with scorn or distrust.

We would not be bigoted. It is a part of our tradition to admit our imperfections and to follow on where truth may lead. We claim no superior virtue, and have no ambition to make all men bear our name. As a finality, and relatively, we care not a fig for it. We are men before we are Unitarians, and what we are, not what we are called, is of first concern.

Our main concern with the name should be to make it highly respected. It should stand for a type of life so consistent with the highest ideals that it would always excite an expectation of

something generous and kindly, honest and fearless.

The name today has standing depending upon those who have represented it. In San Francisco Unitarians are respected, for Starr King and Horatio Stebbins were its exponents for forty years, and Bradford Leavitt well sustains its traditions.

While it seems to me that the name is so associated with an honorable history that we can not lightly surrender it, we should consider well how we bear it. It should not be offensively obtruded. There are bumptious Unitarians, no doubt, and we may make ourselves unnecessarily obnoxious. We should wear our name "with a difference" if we have given offense. I consider the prejudice against tract-like publications not strange, even if unreasonable, for suffering leaves its impress on our mind. I think a neutral-tinted cover quite desirable and the Unitarian responsibility may be modestly expressed. Possibly sugar coating in the form of a non-committal name for a press might extend circulation among the timid or sensitive, but I fear "Channing" would not be a sufficient disguise. The public sufficiently intelligent to deserve to read would recognize him and smile at the feeble artifice.

I have a feeling that there has been a sufficiently large quantity of what the newspaper men call "good stuff" published by the American Unitarian Association to justify a presumption in favor of the label in the mind of the kind of people who would be likely to read, and be helped by, what we published, and that the rest of mankind are not to be caught by disguise. Jacob's voice couldn't queer Esau's hands.

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Mr. John H. Edwards,
Of Waverley, Mass.

The value of our denominational imprint depends on what, to us, the name UNITARIAN stands for. If we have not a distinct message to mankind, and only stand for a system of mild negations; if our position in the religious world is only a good natured toleration of other people's mistaken ideas, then the Unitarian imprint on our books and services and manuals might be omitted. But if this is done, why not also take the distinctive name from our churches and societies as well, and call the building at No. 25 Beacon Street, "The Channing Building."

This might be done, but it would, in my judgment, be a fatal mistake and one little short of a crime. It would be an act of cowardice, a lowering of our standard of courage and honesty, as well as disloyal to the generations of noble men and women of our faith, who have borne the name in persecution and ostracism. Nothing could be done that would rejoice the Evangelical churches more than for us to disown our honored name. It is true that we could sell more books and services and manuals by doing this. It is equally true that President Taft could obtain thousands of votes by doing the same thing, but nobody expects him to do it.

But if, as I believe, the name Unitarian stands for a definite and positive religious faith, a belief in the Fatherhood of God, as its first article, with all that it comprehends; if we are to be known as humble disciples, rather than as worshippers of Jesus Christ, looking to him as our Brother and Leader; if our Unitarianism is to stand for unity of God, unity of truth and life, and for personal responsibility and nobility of character, then let us show the world that we believe these things. Our Evangelical friends retort that they believe all this and much more, which is doubtless so, but the trouble is that they believe much, that to our thinking, is not true, and they obscure these grand and essential principles of religious belief with other matters not so important and fundamental.

It is said by those who advocate this change that the message is more important than the name, the essential truth greater than any denominational stamp. That is not true in this instance, for the name Unitarian is a part of the message, and gives it a character that it would not otherwise possess, a background and environment of human experience and aspiration.

Because other people are afraid of the name is no reason why we should be. Be-

cause they are not satisfied with their own creeds and beliefs and are ever striving to burst the bonds of denominational restraint is no reason why we should haul down our colors so that they can satisfy their conscience and intellect without offending their prejudices.

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MR. ALLEN FRENCH,
Vice-President of the Unitarian Sunday School Society.

Your article on "Our Denominational Imprint" makes a definite proposal as to the policy of the publication committees of the Unitarian Association and the Sunday School Society. As far as I am entitled to speak as a director of the latter, I shall be glad to explain both my agreement and my disagreement with your plan.

You propose that denominational publications should be issued under some such general imprint as "The Channing Press," the same to be recognized as a Unitarian trade-mark, but to be more welcome among other denominations as not bearing our dreaded name. This is very well from a certain point of view; our tracts, and in fact all our books designed to circulate outside our denomination, may well avoil giving offence. Our ideas will spread, and for the glory we care little.

But I should like to emphasize one sentence in your editorial: "Among ourselves the Unitarian label is perhaps a help." I believe this to be true without the word perhaps, and in no way do I more surely recognize it than among our children. From my limited observation I believe our parishes to be growing too slowly, if in fact some of them are growing at all. One reason for this is doubtless that many who would have joined us a generation ago, now stay in their own denominations, where Unitarian toleration and even Unitarian ideas have made this stay possible. But another reason I believe to be because we take too little pains to bind our children to our churches. Uninstructed by us, and no longer repelled by the intolerance of others, they are straying away from us. In the future I would secure their loyalty with minute care, neglecting no means to keep in their minds the idea that we stand for beliefs distinct from all others, and better. One perfectly natural, simple, and fair means to this end is the use of our denominational imprint.

Let us rather courageously resolve that we will make the name Unitarian stand for high Christian living, for noble citizenship, for consecrated lives of service to humanity and devout worship of Almighty God, and thus write our message in living characters that he who runs may read.

I see no objection, then, to copyrighting our books under such a name as the Channing Press, nor to issuing, in response to special requests, special editions of any of our manuals or service books without the Unitarian designation. But for circulation among our own people, and especially among our children, I believe that our publications should bear our name.

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MR. FRANK H. BURT,
of Newton, Mass.

I have been much interested in your suggestion that the imprint "The Channing Press" be used on our denominational literature. I cannot say, however, that I am prepared to favor without full discussion and careful consideration so important a step. Those of us who have grown up where Unitarianism commands respect cannot help but have a feeling that unless we keep the name at the front we are in a sense lacking in loyalty to the cause which has been so dear to us and to several generations of Unitarian ancestors. And yet I know what bitter hostility the name awakens in other parts of the country. Serious difficulties often confront Post Office Mission workers in presenting literature with the denominational name, when perhaps the same publications, going on their own merits, might have been read and so carried the message of liberal thought, clearing the way for the definite introduction to Unitarianism when the mind of the reader had been prepared to receive it. The matter is certainly one which deserves thoughtful consideration.

Should a change be made I can think of no name so good as the one suggested, "The Channing Press." A precedent

may be found in the use by the Universalists of the name "The Murray Press," in honor of the revered leader of their denomination.

I cannot agree with the editorial in the February issue of the ADVANCE on this subject, either in its premises or its conclusions, but I most heartily commend the closing sentences in the first editorial of that number. "One thing that keeps the Unitarian body small is its sensitiveness about truth speaking. But there are some advantages about being small."

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REV. EUGENE R. SHIPPEN,
Minister of the First Unitarian Church, Detroit, Mich.

Our printed wares contain more than 1-10 of 1% of deadly heresy. Insofar as they are liberal they are Unitarian. Why, then, shouldn't we honestly label them, letting the people know just what they are and what their source? If we can't dispose of them without a non-committal and possibly deceptive label then let's go out of business. Heresy would doubtless smell more sweet under another name, but personally I believe in calling a spade a spade and Unitarianism Unitarianism.

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MISS LOUISE P. PARKER,
Cambridge, Mass.

The editorial in the February ADVANCE on the "Denominational Imprint" interested me deeply; for it is a question upon which I have been called more than once to cast a vote. If, however, at your request I speak today, it must be distinctly understood that I speak for myself, and not for the Unitarian Sunday School Society of which I have been a member for some years.

As I read the editorial and thought over the Open Door policy which it suggested, I had a vision of a "bigger, busier, more bustling" publishing house, a house with the title of the Channing Press that would enable any Unitarian or liberal Christian, who had a message to give to the world, to publish at lower rates than he can with either of our small establishments today, and at the same time be sure of a larger reading public,—a publishing house, the excellence of whose manuals has, as you say, been often attested, that might send these books to schools that fear the present imprint—finally a house whose business being thus increased would be enabled to publish much more and thus prevent its own constituency from going to the publishing houses of other denominations for cards, picture lessons and other material that it cannot at present supply.

But sober second thought asks at what cost this enlarged opportunity would be obtained. Would it not be merely carrying still further the policy that so many Unitarians have been content with in the past, that of merely attempting to leaven the large Trinitarian lump? Would the Trinitarians have any respect for the opinions,—I will not say religious convictions—of those who hesitate to attach a label to their own belief? Above all, what would the coming generation think of a church who should adopt this plan? Indeed, what would they, who are to be our standard bearers of the future, know of Unitarians and the faith that they dare not avow?

As for the publishing of tracts, that seems to me quite a different matter. I agree that it is an exceptional youth who would take up one of our tracts to read unless he already knows and likes the author. I would therefore have them made as attractive in outward appearance as possible, and even see no objection to a clergyman author's "running the blue pencil through the 'Rev.' before his name" if he chooses to do so. Then if drawn by appearance or title of the pamphlet, a young man reads it and finds it of interest, he may care to know of the author's faith, and wish to learn something more of Unitarianism.

But should the American Unitarian Association and the Unitarian Sunday School Society ever conclude to unite their publication departments, the title Unitarian Press would be a clear designation and easily pronounced. If reconsideration should convince those in authority that the name should be disguised, they must choose some other title than Channing Press for Channing is too nearly a synonym for Unitarian.

Finally, may not those who have voted against dropping the denominational im-

print have done so, not for the purpose of advancing "the prestige of our name," but for the sake of being honest, and of helping others to be so. Is it quite honest in a clergyman to wish to foist upon his church and Sunday School literature or lessons that they would not use, should they know them to be Unitarian?

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MRS. PERLINA SIZER CASSIDY,
of Denver, Colo.

What is the reason for the continued existence of the Unitarian faith, the Unitarian doctrine? Is it for the purpose of building up another section of or addition to, the great religious structure already existing; is it for the exclusive enjoyment of a comparatively small number who cannot believe as the majority do? Or is it for the purpose of making man and womankind better, of making this earth and life here now upon it more like the heaven of which all people have preached and dreamed; of bringing more justice, more love, and consequently more happiness into the lives of struggling humanity, or is it simply an abstract belief?

If for the first two purposes, or the last, it would necessarily seem advisable to always keep the name "Unitarian" in large letters at the head of all things—banners flying—trumpets sounding, as our orthodox friends keep the name of Christ foremost, their object being Christ.

There is a time in warfare for the cannon, the charge, the slaughter, then there is also the time for binding up the wounds, giving the nourishing foods, soothing the broken hearts and helping the soldier to take up the commonplace weariness of life. Has not our cause gone through the stage of active warfare, the blare of trumpets, and have we not reached the period of gentle, soothing, but persistent care, such care and training as will fit our followers and those recruits which we must needs have if we continue, for the every day monotonous struggle for existence?

As inevitably meets all great reform movements there appears to have grown up such a prejudice against Unitarianism in the minds of the people at large, a belief that Unitarians are un-Godly, that it seems to be time now to, in some manner, dispel such belief, presumably an inheritance from the times of early controversy.

With many inquiring, but not persistent minds, the very name Unitarian, proves a barrier to any study or investigation of our faith. It is a curious trait of the human mind that prejudice almost invariably arrogates to itself the authority which rightly belongs to the intellect, and assumes jurisdiction over what we should or should not study. The deepest ignorance affects the greatest knowledge, and the problem to be solved is how to approach this ignorance and prejudice of the inquirer with the least opposition, and with the greatest promise of overcoming it for the purpose of conferring the greatest benefit upon humanity.

Can we not best reach these recruits by not arousing their antagonisms, going against their prejudices the very first thing? Can we not thus gain a larger hearing for our message and more easily teach them those things which we do believe?

In my own experience in the Post Office Mission work, I have found this plan the best. Men who at first were so prejudiced against Unitarianism that they would read nothing concerning it, after reading sermons by Channing, Collyer, Calthrop, and others, with the imprint torn off, have confessed that they never knew what we stood for, but that if what they had been reading was Unitarianism, then they too, were Unitarians, and they in turn have become workers in the cause.

If we are working for the betterment of humanity, the uplift of the world first, and the upbuilding of an institution incidentally, then it would seem wise to call our publication medium the "Channing Press."

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THE VISION.

The Vision grows; the Christ we have
loved so long,
Is fairer than the picture of the song
We sang long while ago.

His brow is crowned with thorns, but
now appears
Upon the twisted branch, after long years,
The red rose of His woe.

J. E. IVES.

NEW ENGLAND LETTER.

It has been most inconsiderate of the Lawrence strikers to engage in any demonstration which should detract from the publicity which ought to surround the home-coming of a New England Cardinal. We have had strikers here before, but Cardinals—never; and it was a shame that Mr. Ettor's imprisonment and Cardinal O'Connell's return should have taken place simultaneously. The militia of Massachusetts has been obliged to come in for criticism upon both sides in its relation to these events. Protestantism protested vigorously at any suggestion that the Prince of the Church be accorded military escort; while the leaders of the textile strike view the soldiers in no other spirit than that they are the armed cohorts of capitalism. However, it is cheering to note among those who are engaged in the legislative investigation of conditions in Lawrence the names of some of our most prominent laymen. It is a mere chance to be sure, and yet one likes to think that there is a direct relationship between the public serviceableness of such men as Mr. Ellis and Mr. Bothfeld, and the religious organization with which they are affiliated. During the entire session of last winter's legislature, Robert Luce our Unitarian Lieutenant governor, was urging the adoption of some such legislation as is now effective in the Dominion of Canada, and the chances are that if his leadership and suggestion in this matter had been followed at that time, many of the unfortunate features of the present labor disturbance in Massachusetts would have been avoided. It is also interesting and significant that any gathering called for the discussion of questions pertaining to the public good witnesses the attendance of a larger percentage of our own ministers than those of any other denomination. For example, I lately attended some of the sessions of the Recreation Institute for the New England States held in Brookline. The meetings were not very largely attended, to be sure, when one considers the vital character of the problems which were discussed, but ministers and laymen of our own persuasion were evident upon every hand. Mr. Freeman of Braintree is much to be commended for having called the attention of the ministers to these sessions.

The one occasion of the month which has seemed to offer possibilities of argument and debate along denominational lines has been the meeting of the Ministerial Union at which the president of the Association stood before his brethren to answer their question regarding the administration of the National body. It must be acknowledged that a very large amount of time was consumed in debating the question as to whether a supply for one of our pulpits shall be paid eight dollars or eight dollars and ten cents. And it is not difficult to see the point of view of Mr. Bacon of Salem, who suddenly remembered that he had very pressing business elsewhere. At any rate the entire meeting so far as anything of a fundamental character was concerned was as calm and peaceful as a May morning, the insurgent contingency, so-called, being conspicuous for its absence.

Ministerial changes are very few. Rev. A. D. K. Shurtleff has been called to Augusta, Maine, after a most successful ministry at East Boston. The continued existence of the East Boston church by the way, depends upon the willingness of certain of its members to sacrifice what seem to be certain false standards of exclusiveness and aristocracy, and accept the conditions and opportunities for service which are pounding at its very doors. For the right man there is a great opportunity in East Boston if the conservative element of the church will make a few concessions and give him a chance. Otherwise it is an endowed and moribund organization. The fine old First Parish in Quincy has called Rev. Adelbert Hudson to become its minister. Unanimous opinion seems to declare that this selection is a most happy one both the "party of the first part, and the party of the second part," being open to congratulation. The pulpit at the First Parish in Cambridge thus far has been filled by the President of the National Association. The importation of preachers is soon to begin, however, and it is announced that Mr. Holmes of New York will preach on the last Sunday of March. Dr. Crooker has discontinued his pulpit and parish work at Roslindale, enabling him to give greater time to his literary work and lecturing. The important parish at Uxbridge has called Rev. Augustine N. Foster to be its minister. He has recently come to us from the Universalist fellowship. One of the most active churches in this particular locality if one were to judge by the number of representatives which it sends to various sorts of public meetings is the parish in West Somerville. The new building is a joy and inspiration, and the minister is drawing a substantial constituency from a rapidly growing community.

A. H. Robinson.

MEADVILLE LETTER.

At the beginning of this second semester of the year's work the Meadville Theological School is trying to adjust itself to the loss of its Hackley Professor of Sociology and Ethics, Nicholas Paine Gilman. After a definite illness of less than a month, although long enfeebled by a growing and insidious disease, Professor Gilman died on January 23. After a simple but impressive service here, the body was cremated at Pittsburgh. Professor Gilman was in his seventeenth year of service in the school, and as a teacher and writer of acknowledged authority had conferred distinction upon the institution. His memory was honored at a Memorial Service held in the Chapel of Divinity Hall on February 7, presided over by President Franklin C. Southworth and Professor Francis A. Christie, D. D. Dr. H. H. Barber spoke for the Faculty and the Department of Sociology; Dr. Frank C. Lockwood,

Dean of the English Department of Allegheny College, spoke for the world of letters and for the community; Rev. Carl Augustus Voss, D. D., of Pittsburgh, spoke for the Trustees and Professor Gilman's pupils. By letter and telegram many friends and students have expressed their regard and sympathy.

Dr. Christie is sailing on February 14 for Italy and Greece, for a Sabbatical semester's study and travel. The other departments of the school are offering a full program of work to a rather larger number of men than have of late been registered. The newly established German Department is beginning to find its material in men training for the service of the German churches; as yet more come from Germany direct than from German-American circles.

The semester's offering of lectures has been a rich one. We had a visit of three days from the brilliant and popular English preacher R. J. Campbell, two of whose addresses appear in resume in our last Bulletin. Mrs. Lucia Ames Mead gave us a stirring address on the call for international peace, and two Ballou lectures of unusual insight and persuasiveness were given by Dr. Devine of Columbia University and the *Survey*. The American lectures on the History of Religions by Dr. Franz Cumont of Brussels brought us the contact of profound and stimulating scholarship conjoined with a rare charm of personality. These lectures, on Astrology and Ancient Religion, have already appeared in book form.

Meadville does not forget that it was founded primarily to train ministers for the free churches of America; to this end it looks to the parishes for an increased supply of students. This year, as last, half the men who have entered are Europeans, England, Holland, Germany and Italy being represented. This is a welcome extension of our influence; may this school of the prophets be also not without honor in its own country. One of our seniors, Mr. Leif Huseby, has just assumed the pastorate of the Unitarian church of Elizabeth, New Jersey.

C. R. B.

NEW YORK LEAGUE.

THE New York League of Unitarian Women held its regular February meeting on Feb. 2, at the Church of the Saviour, Brooklyn, N. Y. The president, Mrs. Gilson, presided and the meeting was one of intense interest to all those present. The treasurer announced 54 new members, making a total of 335 members—making this the largest body of Unitarian women.

Rev. H. C. Ives made a statement of the work in hand and future prospects of the Brotherhood Church in Jersey City. The collection of $50 was donated to that cause.

The Philanthropic News was represented by Mrs. Frank Pattison, ex-president of the New Jersey Federation of Women's Clubs, who spoke upon Scientific Management in the Home. She said in part: The popular idea of philanthropy is false; true sympathy is shown in interdependence and closely allied efforts to face the problems around us with charity. Home-making means world conquering. The servant problem as it is now is a great cause of internal disturbance and the present type of female servant cannot long exist. Servants suffer from social stigma and the demand far exceeds the supply. The average time of servants in a house is two weeks. Housework must be raised to its proper place. Women must be domestically independent. They have taken up almost every branch of industry but are just entering engineering, and this is destined to play a great part in the management of the home. Machinery is now effective and trained workers may be hired by the hour. Housework can be managed on the basis of capital and labor—the minimum of cost for the maximum of labor. Efficiency engineering is the key note of this movement. Man's life becomes more and more complex but he must not be held back, it must be lived individually and solved collectively. Power from a central plant for light and heat is a great step to this end. Actual money is saved by installing labor-saving machinery. The creation of beauty and the conservation of our bodies is of great importance. Strength, agility, beauty, must be united with spirituality.

The speaker of the day was Rev. Caroline Bartlett Crane, whose address was upon Municipal Housekeeping. Her interest in the subject arose out of efforts to solve the problems in her own home. Found tasks of housekeeping unnecessarily heavy by failure of city to do its part. The women determined upon cleaner streets, they talked to the city fathers and were told that the streets were as clean as they could be made with the money available. The women asked the city council to give the women the same amount of money and let them keep the streets clean. They followed the example of Col. Waring's work in New York to some extent. They showed that the streets could be thoroughly cleaned and flushed and the men dressed in white suits for the given allowance.

On another occasion 1,200 housekeepers got up a petition and took it to the city council asking that they do something to lessen the smoke nuisance. It was put on file and remained there. Mrs. Crane related most entertainingly her experience in investigating the food supply in a Minnesota city. The women visited the sources of supply. They went to the slaughter-houses and found there was no inspection of animals either before or after slaughtering. The women insisted upon something being done by the city authorities but they refused, but they kept on insisting until one enterprising butcher formed a stock company and built an abbatoir back of his shop which was sanitary in every respect and then the others were compelled to reform. Now they have food inspection. The smoke nuisance in many cities, the high rate of infant mortality, the water supply, the unclean bakeries are all

subjects for the municipal housekeeper. Let the women make a white list and offer to inspect the bases of supply. Women's societies should try to make public sentiment so that many laws now in existence but not enforced, may be put into operation and new ones made. If our cities were built within great walls and under one great roof we could then see that the city is our larger house.

The address was listened to with great interest and all wished it might have been longer.

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UNITARIANISM IN THE ISLAND OF JAMAICA.

IN the *Christian Register* of May 4, last, there appeared an account of the first planting of Unitarianism in the Island of Jamaica, West Indies. The writer was Mr. E. Ethelred Brown, for the past two years a student at the Meadville Theological School, and Rev. Lewis G. Wilson, Secretary of the American Unitarian Association, added a brief introduction.

The story has some dramatic features. A young man, who has been for a dozen years organist in a Wesleyan Methodist Church, and has spoken from its pulpit, finds himself in sympathy with Unitarian beliefs, and addresses a letter "To the Minister of any Unitarian Church, New York." As a result of the correspondence that ensues, with Rev. George H. Badger and Rev. Lewis G. Wilson, he decides to come to the United States to prepare himself for the Unitarian ministry. At Baltimore, owing to an unwitting violation of the letter of the immigration law, he is deported and two weeks after his announcement of his conversion to Unitarianism and his resolve to prepare for its ministry, he is perforce back among his people. The inevitable period of misunderstanding and of mild persecution is bravely faced. Meetings are held to tell what Unitarianism stands for. Tracts, sent from this country, are widely distributed over the island in answer to inquiries. A little group of faithful supporters is organized as a Unitarian Lay Centre, and Sunday services and, later, Thursday evening meetings are regularly held. This continued for a space of nearly two years, when the leader is able to enter the United States and to become a student at the Meadville Theological School, where since September, 1910, he has successfully pursued his studies and won the respect of the faculty of the school and of his fellow-students for his intelligence and character, and as an accomplished musician and composer.

In June of this year, Mr. E. Ethelred Brown will finish his studies for the Unitarian ministry, and after being duly ordained at Meadville will return to Jamaica to take up in earnest the work that has been sustained in the interim by his wife, his father, and other loyal friends. How he goes back and what he is able to accomplish on his return will depend in part on the support he can secure from the Unitarians of America for his unique mission. The work has been approved by the American Unitarian Association and by the British and Foreign Unitarian Association, which together will support it in the beginning to the extent of $500 a year. But in addition to this, it seems to Mr. Brown and those with whom he has advised that, if possible, a church should be built, and for this it is estimated that $5,000 will be required. This sum Mr. Brown earnestly hopes to be able to secure before his departure in June, by appeals to the churches, Alliances, and Conferences of our fellowship, especially those of the Eastern States. He is planning a speaking tour of the churches, some dates having already been fixed. He will be glad to correspond with ministers, Alliance or Conference secretaries, or any others who may be able to give him opportunities to present his cause. Address Mr. E. Ethelred Brown, Divinity Hall, Meadville, Pa. It is hoped that this appeal will receive attention, for the sake of extending our gospel to a part of the world where it is as yet unknown.

It should be said that the population of Jamaica, which is a crown colony of England, is very largely made up of colored people. Mr. Brown is a colored man. But in Jamaica the color line is not drawn as in this country. Colored men are in all the professions, and occupy high offices under the government. One church attended by most of the white people has a colored minister. So the conditions are very similar to those of our churches where the color question does not enter. Montego Bay, which is Mr. Brown's home, and where he intends to build his church, is the second town on the island, with a population of 8,000 and growing rapidly. There is a brisk trade with the United States, and an increasing number of Americans visit the island. The completion of the Panama Canal will greatly enhance its importance.

I am glad to be able to say that Mr. Brown began his direct appeal to our churches by speaking in the Buffalo church on January 14, holding the close and sympathetic interest of the congregation. If our people elsewhere will only hear him, it seems that his appeal must meet with a generous response.

RICHARD W. BOYNTON.

Buffalo, N. Y.

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THE NEW YORK LEAGUE BANQUET.

The banquet celebrating the twenty-fifth anniversary of the organization of the New York League of Unitarian Women will be held at the Hotel Astor Monday evening, March 25. A reception will begin at 6.30, dinner be served at seven. The New York Unitarian Club will share in this meeting, letting it take the place of the club's usual March dinner. Tickets can be obtained of the committee in charge, of which Mrs. J. H. Ambrose, 236 West 22nd Street, is chairman, the price being two dollars and a half.

THE WEATHERCOCK ON THE STEEPLE.

Indicating how the wind sits in the world of religious thought.

THE Pope issued last fall a pastoral letter, beginning "ne temerere," forbidding Catholic laymen, upon pain of excommunication, to bring suit in any civil court against any cleric without permission of the church authorities. The pastoral letter says in part:—

"In these times of difficulty, when so little consideration is shown to religious freedom that not only simple clergymen and priests but also the bishops and even cardinals of the Roman Catholic Church are brought before the courts of law, the matter demands from us that we by means of severe penalties keep those guilty of such sacrilegious acts (and who are not restrained by the weight of their own guilt) to their duty. Therefore we ordain and decree that every private person, whether of civil or religious standing or of the masculine or feminine sex, who brings any cleric whatever before a civil court and compels him to appear there publicly either in a criminal or civil matter without the permission of the Church authorities, shall be by his act excommunicated."

The effect of this decree, if it should be actually carried out, would be practically to deprive Catholic laymen of the protection of the State courts in cases where they have received injury at the hands of clerics,—which means not only priests and bishops, but also many persons in minor orders. Apparently the Pope believed that he could, by such a pronunciamento, revive the medieval practice of "benefit of clergy," by which the church forbade the trial in the civil courts of anyone "in orders," only allowing their cases to appear in its own ecclesiastical tribunals. Students of medieval history know how great were the abuses growing out of this system, for the church authorities habitually shielded clerical offenders. No modern State could for a moment permit such an interference with its courts as that it should consent to ask permission from the church of Rome before requiring therein the presence of a cleric. Consequently the publication of the letter was followed by vigorous remonstrances in several European countries, especially from the German government. Whereupon the Vatican announced that the letter was not intended to apply to the countries which remonstrated, but only to those places where the practice of "benefit of clergy" still prevailed. Inasmuch as it is difficult to put one's finger upon such places this was tantamount to withdrawal of the letter. This is by no means the first time that the authorities now in control at the Vatican have been compelled to eat humble pie, and one hardly knows which is the more astounding,—the pathetic ignorance of the modern world displayed by the Pope, or the clumsiness of the Vatican diplomacy in exposing the Papacy to humiliating rebuffs. Incidentally it is interesting to note that to the Pope "religious freedom" means immunity for the clergy from the ordinary processes of law.

At the General Convention of the Episcopal Church last year a commission was appointed to arrange for a "World Conference on Faith and Order," the plan being financed by a gift of $100,000 from J. P. Morgan. The committee has issued a plan for the proposed Conference, the ultimate aim of which is "to prepare the way for the outward and visible reunion of all who confess our Lord Jesus Christ as God and Savior." All "Christian Communions" (i. e. all making such confession) are invited to co-operate. It will be observed that Unitarians are carefully excluded from the proposed Conference, not by any formal vote, but by the terms of the call. Presumably those in charge of this Conference do not propose to allow any such embarrassing episode as occurred when the National Federation of Churches excluded the Unitarian delegates,—Hon. John D. Long, Dr. E. E. Hale, and Rev. S. A. Eliot. It is permissible for Unitarians frankly to regret that they should thus be excluded, but we can nevertheless watch with interest the development and work of the Conference, for, though doubtless its immediate actual accomplishment will be small, it is certainly a much to be commended step. It is permissible, also, for us to hope that by and by the spirit of Jesus will so far prevail over the spirit of dogmatism that all doctrinal barriers will be removed. One cannot but wonder what Jesus, the prophet of Nazareth, would have said about such a doctrinal test of discipleship.

In pleasant contrast to this exclusive and narrow spirit is the work of the Massachusetts Federation of Churches. This body maintains a paid secretary and headquarters in Boston, making what is practically a clearing-house for Protestant churches in Massachusetts. It is doing useful work in preventing overlapping, duplication and undue competition of churches. The co-operating denominations are supposed to contribute to its support at the rate of fifty cents per church per annum. Properly this tax should be contributed by the churches themselves; in practice it is commonly paid out of denominational funds. As there is no way of compelling delinquent bodies to pay up their arrears the Federation is sometimes handicapped in its work by lack of money. The Unitarian quota is usually raised by personal contributions sent in to 25 Beacon Street, and it is a pleasure to note that the Unitarian denomination has done more than its full share in supporting this work.

According to a recent writer in the Paris *Revue* French Protestantism is undergoing a rapid disintegration. It is stated that before the Franco-Prussian war there were 281,000 Lutherans in France; now there are 80,000. (One would like to ask how many of these 281,000 Lutherans lived in Alsace-Loraine, and therefore ceased to be French citizens after 1870). The writer also claims that the Huge-

nots (French Calvinists) who number but 750,000, one sixtieth of the population, are fast losing the faith, moral idealism and intellectual leadership which formerly distinguished them. The minor creeds of Protestantism have dropped from 40,000 to 10,000. In view of the unquestionable losses of Roman Catholicism in the last generation it looks as though not much religion were left in France, if the writer quoted be correct! In any case we believe that there is a good opening for liberal religion in France, whether it come out of the Roman church in the form of modernism, or from the liberals in Protestantism. And the same is true in Italy, where Roman Catholicism has long been "less a religion than a political party."

A pleasant instance of increasing breadth of mind comes from the Church of England Mission College at Delhi, India, where religious lectures by non-Christians have been inaugurated. Great care is taken in the choice of lecturers, and they are expected to make no remarks in disparagement of or hostility to the Christian religion. After all these are quite legitimate restrictions, and the essential thing is that the non-Christian should be recognzed as having a religious message of value.

The recent visit of Rev. Reginald J. Campbell of the City Temple, London, to this country, under the management of Dr. Crapsey of Rochester, was notably successful. Dr. Campbell spoke to large and enthusiastic audiences in many of our larger cities. He is unquestionably a great preacher, a religious leader of great magnetism. The remarkable thing, however, is the variety of churches in which he spoke. He preached or lectured acceptably in Methodist, Baptist, Congregational, Unitarian and Universalist pulpits, to make only an incomplete list. He also spoke at many colleges, and at Union College and the University of Vermont was called upon to address the students before breakfast, there being no other time available. Dr. Campbell's predecessor at the City Temple was a Congregationalist of pronounced Evangelical type. Dr. Campbell's radicalism, as evidenced both in his Socialism and in his "new theology", at one time resulted in closing many Congregational pulpits to him in England. Before sailing to this country, however, a reconciliation was effected by concessions on either side. Some Unitarians have complained that he was very liberal when he spoke in our pulpits, but quite orthodox elsewhere. The truth is that Dr. Campbell is a religious mystic rather than a theologian. In his own mind his theology is probably not very clear-cut, and doubtless he is affected, more or less unconsciously, by his surroundings. In a word he is too big a man to be hedged in by sectarian definitions. It is a happy thing to live in an age when such a man is free to deliver his message unhampered from the pulpits of half a dozen different denominations.

THE NEW JERSEY MEN'S UNITARIAN CLUB.

THE annual meeting of the New Jersey Men's Unitarian Club was held Thursday evening, February 8, at the Broadway Central Hotel, and fifty men sat at the tables, the church in Elizabeth leading all the rest in its quota of attendance. Mr. Joseph C. Lincoln, of Hackensack, presided, with much wit and cleverness; the chief address of the evening was given by Rev. John Wallace Cooper, Ph.D. of Lancaster, Pa., on the topic "What Men Can Do to make the Church Grow." Dr. Cooper spoke out of practical experience, his church in Lancaster being an exceptionally successful church, having particular success in the recruiting of men. The issues of social justice were put much in the foreground of Dr. Cooper's address, though he spoke of the practical working of his Sunday School, and men's club. As the purpose of the meeting was intended to be distinctly practical in the discussion of "things to do," each of the following speakers were given a specific topic of church activity, with ten minutes each to talk in. Rev. Edgar S. Wiers spoke of "Efficient Advertising"; Mr. Addison Borem of Pittsburgh, Pa., told of an interesting experiment of the church in that city to enroll the laymen for a parish canvass; Mr. John P. Mallet of Elizabeth, spoke of the Sunday School factor in forward movement; Mr. George Hough Perry of Hackensack, spoke of The Men's Club and Mr. Emerson P. Harris brought the whole discussion to focus by an inspiring talk on "What it all comes to." Informal discussion followed, with adjournment at ten o'clock.

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NEW BOOKS.

SAINT BERNARD AND OTHER PAPERS: by Theodore Parker. Edited with notes by Charles W. Wendte. Boston: American Unitarian Association. 483 pp. $1.00.

The chief interest of this volume lies in the "Other Papers." This is Volume Seven of the beautiful centenary edition of the complete writings of the arch-heretic of other days, and its collection is decidedly of the nature of miscellany. The essay on Saint Bernard well represents the scholarly attainments of Parker; being a careful and searching analysis of the life and influence of the great medaeval saint, concluding with this very sane appraisal: "He lived in an age when new light came streaming upon the world. But he called on men to close their shutters and stir their fires ....Bernard was a mystic, and the age was growing rational. But in his mystic flights he does not soar....His practical tendency was lead to the wings of mystical contemplation, and the very strength of his will prevented him from seeing truth as other mystics, all absorbed in contemplation." A second paper, on "Cudworth's Intellectual System" is also a congenial task of scholarship which shows Parker at his best in intellectual grasp and vision. But then come other things: first, "A Letter to the Boston Association," which is a

human document of rare significance, when we remember what the "Boston Association" had been doing to Parker about that time. "The Boston Association" was made up of the Unitarian ministers in and near Boston, who just then were experimenting on ways of convincing Theodore Parker that he was not fit to be one of their number because of his outrageous heresies, but chiefly because of his very rash and offensive ways of letting the world know what his heresies meant. Parker's method of meeting this refined process of "freezing out" makes interesting reading, even in 1912. Following this letter comes one of similar import: "A Friendly Letter to the Executive Committee of the American Unitarian Association, touching their Unitarian Creed or General Proclamation of Unitarian Views." This also is a characteristic rejoinder to an attempt to animadvert against his heresies and read him out of the denomination without mentioning his name. It makes interesting reading in the light of the fact that this same American Unitarian Association is now publishing this sumptuous edition of Parker's writings as a legitimate part of its missionary enterprise.

Two sermons and a religious discourse for Christmas follow; typical sermons we may suppose, of the sort that Parker preached on average Sunday mornings at Music Hall. Two personal letters to young men come next, of slight significance except as they illustrate a pleasing phase of Parker's pastoral readiness. Then come a flaming ring of anti-slavery addresses, resolute, vehement, inflammatory, shockingly rash, but nobly true and splendidly prophetic. One deals with the brutal attack on Sumner at Washington; another reviews the history of Slavery in America; another deals with the effect of slavery on the American people; then comes a paper entitled "Parker's Indictment;" no footnote properly explains the circumstance of its writing, (in fact this volume is exasperately meagre in its notes) but the document substantially explains itself. The book closes with a chapter written by Frank B. Sanborn entitled "Parker in the John Brown Campaign," which sets forth the story of the great Boston preacher's part in that "mad exploit of lawlessness" as one who better knew the facts than any other man could tell it.

Altogether, while we have in this volume not Parker's most permanent or greatest work, we have here in striking juxta-positions material that can help us much to better understand what Theodore Parker was both for good and ill, as a potent influence of his time and generation.

We have received from G. P. Putnam's Sons, Rev. John Haynes Holmes' *"The Revolutionary Function of the Modern Church,"* and have placed it in the hands of a well known and most competent thinker and scholar for careful review, his criticism to appear in our next issue. Meanwhile we may say from our own reading of it, that we are convinced that here is a book bound to prove of great prophetic significance amongst our own church people. Mr. Holmes' theme is frankly the *religious* responsibility of the churches toward the problems of social justice. His views on this subject are not unknown to the readers of THE UNITARIAN ADVANCE; in many places perhaps they have been seriously misunderstood, which may be partly Mr. Holmes' own fault. In this volume, however, the issue is thoughtfully, and with symmetry of development presented in a candid but scholarly spirit, and the appeal to the churches is made in a constructive and inspiring tone. We believe that the book is dynamic for good; it is a lusty challenge for progressive liberal religion to prove itself constructively progressive, and prophetically achieving.

THE HIBBERT JOURNAL for January arrives a little late, but its rich cargo of interesting and valuable matter makes it surely worth waiting for. One is impressed with every new issue of this quarterly with the significance of its wide range of interests—and its thoroughly catholic scope. Sir Oliver Lodge discusses "Balfour and Bergson"; Rene L. Gerard contributes an article on "Civilization in Danger"; Rev. Chas. F. Dole, D. D., writes characteristically of "The Divine Unity"; Prof. Geo. T. Ladd discusses the question "Is the Universe Friendly?" Other articles are: "Is there One Science of Nature?" by Prof. J. Arthur Thompson; "The 'Corruption' of the Citizenship of the Working Man" (in reply to Henry Jones' article on this subject in the October number) by J. Ramsey Macdonald, M. P. "Is Personality in Space" by Rt. Rev. C. F. D'Arcy, Bishop of Down. "Popular Philosophy," by Prof. W. P. Ker, LL.D. "In the Prehistoric Sanctuary", by R. R. Marrett; "The Primative Conception of Death," by W. H. R. Rivers, F. R. S.; "The Ecclesiastical Situation in Scotland," by Rev. J. A. Paterson, D. D.; "Mysticism and Rabbinical Literature," by J. Abelson, D. L.; "Social Service, No. 2, Pernicious Literature," by Rev. Canon H. D. Rawnsley.

—We have received from Essex Hall, London, the "Essex Hall Year Book" for 1912, which sets forth interestingly the essential things one wants to know of the work of our English brethren; also Dr. J. Estlin Carpenter's valuable book, "The Historical Jesus and the Theological Christ," which we shall review later. With these comes, too, a delightful little monograph, Dr. Rudolf Eucken's lecture on "Religion and Life."

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